THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

No. 6, Vol. LI. Monday, February 11, 1889. Price One Penny.

ERRORS FOR LACK OF GOSPEL LIGHT.

BY ELDER S. T. W.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." (John xii, 35.)

It requires but little acquaintance with ecclesiastical history when read under the influence of the Holy Spirit, together with its more direct teachings to understand the deplorable condition into which modern Christendom has fallen. To illustrate, we cite the fact that there are more than thirty-three score of different denominations, which are all at variance. They profess to revere the deity, yet apply sacred names to an imaginary being whom they ignorantly worship. Truly the love of Him who made the heavens and the earth is far reaching, when He can thus behold His commands, counsels, and plainly written word transgressed or perverted. His name is used under the cloak of religion to get gain. "Merchandise is made of the souls of men" by those who "preach for hire and divine for money," and yet God extends mercy, and pleads with His children to come to an understanding of their benighted condition, and to turn and worship Him. He requires nothing of them but that which will elevate them and wholly regenerate their disposition. He promises a knowledge of the science of life, and every accomplishment in art hitherto attained, and many others not yet conceived of by mankind. Still they rush madly on to that cataract of destruction which awaits the disobedient, and, like the waters of the Niagara, the speed increases as they near the precipice.

Read the record of the past, beginning with the death of Christ, and His apostles, and note the withdrawal of God's authority and Spirit from mankind when, in their wickedness, they persecuted His people. In doing this our progress will be as if entering a cavern—the farther we proceed the darker and gloomier become our surroundings, until we are so benighted that light is no longer visible. After this manner the masses are left to

grope helplessly on, "loving darkness rather than light," heaping to themselves "teachers having itching ears."

Quite often our attention is called to individuals who have studied for the sectarian ministry, and among them occasionally is a man of eloquence, who has mastered the languages, and his words are smooth and pleasing; his movements are easy and graceful, and he seeks to please the people; but when entering the ministry he places a price upon his attainments, and thus, under the guise of religion, endeavors to accumulate wealth. He places himself, as it were, at auction, accommodating his creed to the desires of the highest bidder. During his reading of the divine word he may have noted some principle of inestimable value to his fellow-man—if adhered to—yet, for the sake of popularity, he dare not make it known, because he is well aware of the fact that the people have been traditioned to believe that nothing which they can do will enhance their glory. If he dared to teach the people "to work out their own salvation with fear and trembling," he would cease to please. Those who are taking note of Christian proceedings, and are familiar with the disclosures of the press know these statements to be true. Still, in the record which is declared to be sacred, and by which the world will be judged, we may read the awful words which Paul uttered, saying, that those who preach any other Gospel than that which he preached should be accursed. And again he says: "*Or do I seek to please men, for if I yet please men I would not be the servant of Christ.*" Oh, how different is it to-day! It has become habitual among leading religious societies to adopt the most pleasing way imaginable in which to spend the day of the Lord, and then they vainly endeavor to wrest the Scriptures into a justification of their acts, and ask the Father to accept their proffered worship. But God does not pattern His ways after those of mankind; for as the heavens are higher than the earth, so are God's ways higher than man's; and the world shall ultimately learn how sadly it has deceived itself by giving a significance to God's word which is not authorized by the plain and simple sense which it conveys.

Let those who have received the light pity the blind, for of all ills spiritual darkness is the worst. Remember the time when you wandered from one alleged asylum to another, but found no relief. Remember that your experience "was as when a hungry man dreameth, and behold he eateth; but when he awaketh, his soul is an hungered still; or behold he drinketh, and awaketh and his soul is athirst." Remember that you found relief only when you came to Him who had authority and power "to open the blind eyes," and who enabled you to see out of obscurity. Show your appreciation by charity for your fellow-men; place within their reach that which led you to the light. Teach them the doctrines, through obedience to which they may be made to *know* that Jesus is the Christ, and that He has dispersed the darkness of ages by sending Gospel light into the world. Teach them that He offers to mankind, through continuous revelations, a sure foundation upon which to build; and that though the storms of earth and hell may burst upon them, yet they who labor as God directs shall rear a structure, immovable and eternal.

COMMON CONSENT.

BY APOSTLE MOSES THATCHER.

[CONCLUDED FROM PAGE 67.]

"Well," observes one, "that is beautiful in theory, but what about the practice? Do not 'Mormons' almost uniformly vote, without dissent, for those who are proposed for office by their leaders?" Yes; but that is not due to any coercive influence, nor to fear of disfavor nor hope

of reward. Neither is it due to priestly influence. But it is due to the fact that all "Mormons" who live their religion believe in one God as the fountain head of all wisdom, goodness and knowledge. They have all received of His Spirit and been baptized into His covenant. That is all there is in the secret of "Mormon" union, if there is any secret about it. There are instances, however, in which the people, gathered in public assembly, have asserted their dissent, and rejected the nominee of their leaders; and I have never heard of their officers questioning their prerogative to do so. The right of the governed to approve or disapprove those who govern, in or out of the Church, is God-given, and ought to be inalienable. At all events, he who questions it should have the pity, if not contempt, of all lovers of human liberty and the rights of man. What, in the sight of God, angels and good men, can be more humiliating and contemptuous than the exercise of the functions of rule by appointment, and without the consent of those who are governed. I apply this not only to ecclesiastical, but to political affairs.

If there are any "Mormon" officers in that unenviable position, I venture the belief that they are in their very natures egotistic, unrefined, coarse in their inclinations, and disposed to play the part of autocrats. Without much effort such might exercise unrighteous dominion, issue edicts and play the tyrant generally. God be praised, we have not among us many of that class, and they are fast finding their level.

I do not pretend to say that all in the Church, from first to last, have used the Priesthood with which the Lord has intrusted them, in harmony with the revelations of God, or that all have recognized the individuality and free agency of man. But I do pretend to say that "Mormonism" is not in any sense responsible for such failures. The Gospel of Jesus Christ, revealed anew to the great modern prophet, teaches no man to exercise unrighteous dominion over his fellow man. Hear ye what the Spirit said to him while imprisoned in Liberty Jail. "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned" (Doc. & Cov., sec. 121, p. 41).

That is "Mormon" doctrine. Constitutional doctrine, if you please, because adopted by their unanimous vote. It is fundamental, and so far as man is concerned, irrevocable, because God-given. It is binding on every man in the Church bearing authority among the people. The same revelation declares:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the power of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or authority of that man: Behold, ere he is aware, he is left unto himself to kick against the pricks, to persecute the Saints, and to fight against God."

Now, what dispassionate, unbiased person can entertain the thought that people believing in, and advocating such doctrines, could give themselves to the practice of the exact opposite? "Mormons" know better than any people on earth the penalty of violating these eternal principles of justice and equity. They may bear oppressions heaped up mountain high, but oppressors and tyrants they never can become. And if any among them essay that role, they will surely fall by the wayside, unless they repent and again turn unto the Lord.

The agency and liberty of man cost too much for the Almighty to long permit it to be trampled in the dust without visiting His wrath upon the transgressor. On the issue of human agency *versus* human bondage, Christ and His angels defeated Lucifer and his followers in heaven, and in the great battle to come, will defeat them on earth. Freedom conquered Force,

there, and the rights of man shall triumph over the oppressions and wrongs of devils here. The Almighty has decreed it. Intelligence is the glory of God, but it thrives not in the souls of oppressors. In ignorance man can never be exalted, and without the exercise of free agency he never can become enlightened. Thus salvation and exaltation and glory depend upon freedom and independences; while condemnation, darkness and misery depend upon bondage.

Now briefly to the order of the Church.

In case of difficulty as between members, the first requirement is humble effort towards reconciliation. He who is offended should go alone to the offender, and in the spirit of kindness—not strife—seek to save his brother. He who knowingly offends, and repents not, cuts off thereby the flow of the Holy Spirit, and hath in him the greater sin. Following reconciliation comes arbitration, the assistance of friends suggesting proper steps to be taken in the matter.

Next in order comes the taking of testimony and trial of the cause before the Ward Bishop and counselors, who compose the first court — an ecclesiastical tribunal of original jurisdiction in all matters within the Ward. From the decision of these an appeal may go to the Stake High Council, composed of twelve High Priests presided over by the Presidency of the Stake. Like the latter, these High Priests are sanctioned and approved by the vote of the people of the Stake, and are general officers. In all causes coming before them, the President renders the decision, which stands or falls according to the vote of the twelve, a majority deciding.

Difficult and important cases may thence be carried to the High Council of the Church, composed of twelve High Priests "sanctioned by the voice of a general council of High Priests, convened for that purpose, to act in the name of the Church," and presided over by the Presidency of the Church. "This is the highest council of the Church of God," and the end of controversy in spiritual matters. But "inasmuch as a President of the High Priesthood (i.e., a President of the Church) shall transgress, he shall be had in remembrance before the Common Council of the Church, who shall be assisted by twelve counselors of the High Priesthood, and their decision upon his head shall be an end of controversy concerning him. Thus *none* shall be exempted from the justice and laws of God, that all things may be done in order and solemnity before Him, according to truth and righteousness" (Doc. & Cov., sec. 107, pp. 83-4). Man's accountability to his fellow-man, as shown in the law of God, is a safeguard to human liberty, that hardly accords with the idea so often advanced by the defamers of the "Mormons," that "their President, like the Pope of Rome, holds everybody responsible to him, while he is responsible to none." "But," says the carper, "when was any of the presiding authorities of your church ever so tried?" Sydney Rigdon, as I am informed, was; and that, too, while he was one of the first Presidency of the Church. All the more honor to others who have not been. Thank God, the leaders of the people have generally been humble, God-fearing men, and not transgressors of His law. But any and all are subject, in case of transgression, to the laws and tribunals of the Church. Not one is exempt. Theo-democracy — the Lord directing, the people approving. The Common Council spoken of is the Presiding Bishop of the Church and Counselors (See Doc. & Cov., sec. 107, p. 76). In addition to the several councils named there are others. The Council of High Priests abroad is one. Then we have the Quorum Councils. That of the Seventies being equal in their decisions to those of the traveling High Council composed of the Twelve Apostles, whose decisions in turn are equal to those of the First Presidency of the Church. Thus, power to judge rests equally on three quorums, neither of which could exist without the approval of the people. No "one-man power" here. No autocracy in this system. No "open venires," no "packed juries" in any of these courts. Such fruits of advanced civilization must be claimed by modern republicanism; though thought-

ful people will think them more in harmony with European despotism. In like manner official rule, without the consent of the governed, and "taxation without representation" are things more consistent with monarchial, than democratic governments. None of the quorums and councils to which I have referred are laws unto themselves; but their decisions must be "made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge, temperance, patience, godliness, brotherly kindness and charity." That stands as God-revealed law for the protection of His people, and is the only standard by which His servants in authority can judge justly. And if they judge unjustly, so shall they be judged. There are two mighty opposing forces in this world.

There were two in heaven. They are wide apart and never can unite. One of these forces inspired Nero to light the garden walks of imperial Rome with Christians wrapt in shirts of fire, and clad innocent women in the skins of wild beasts that dogs might tear their flesh.

The other, stretched upon the cross, prayed for those who killed, and taught the lesson of how to die, to live again never to die.

One inspired Charles the IX. of France to plan and execute the massacre of St. Bartholomew, and caused him to gaze without pity upon the decomposing remains of victims piled in the streets of Paris. And when his courtiers sickened at the ghastly sight, he exclaimed with a sneer, "Why, the smell of an enemy is always sweet to me." The same force caused Phillippe of Spain to laugh outright, the only time in his life, when he heard of that awful wholesale murder; and it caused the Pope of Rome to light St. Peter's and the Vatican in honor of the bloody Charles.

The other wiped death's dew from the brows of millions who perished in the flames, on the wheel and rack.

One hunted, persecuted and killed Waldenses, Huguenots and Covenanters.

The other made the land of Joseph the home of liberty, and comforted in America the sorely oppressed.

One washed the floors of Carthage Jail in the blood of prophets, and drove a despoiled people a thousand miles into a pitiless wilderness.

The other, for their sakes, softened the elements, subdued wild beasts, and not less wild Indians, and made the desolate glad, even in waste places. Then taught them how to do good for evil by feeding the very men who had robbed them.

One with imperious, haughty assumption engenders sectional hate, arouses religious animosity, and still cries from pulpit and press, "The Mormons must go."

The other says: "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews of heaven."

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."—*Salt Lake Herald.*

THE NORTH LONDON RELIEF SOCIETY.

President George Teasdale.

Dear Brother,—By request of President Helen Bradford I send you a brief sketch of the work that has been accomplished by the Ladies' Relief Society since its re-organization. It is not generally known what work is being performed by the sisters, and its usefulness needs only to be known to be more highly appreciated.—Your sister in the Gospel,

M. E. Scoles.

The above-named society was re-organized on the 9th of March, 1884, with Helen Bradford, President; Frances Cornell, First Counselor;

Frances Jennings, Second Counselor; Caroline Barratt, Secretary; and H. Bradford, Treasurer. Since that time, however, the First Counselor has emigrated to Utah, and the Second Counselor now occupies that position; while M. E. Scoles has been chosen as Second Counselor. The secretary just named was, in time, succeeded by Elizabeth Bush, who also emigrated to Utah in October last, and that office is now vacant.

The society has for its object the distribution of means to the poor, and lady visitors are appointed to call and relieve with money, clothing, or provision, as circumstances require. It is requested also that they visit the sick and comfort them and administer to their wants; and these visits are reported at the monthly meetings We are required to sustain one another as officers and members, and be united, and to sustain all lawful authority.

The financial affairs of the society from March, 1884 to December, 1888, are as follows:—Money expended in relieving the poor, £35 0s. 7d; MILLENNIAL STARS bought and given to the poor, £1 17s. 6d; rent of room at Dalston, etc., £25 11s. 3½d.—a total of £62 9s. 4½d.

The chief source of our income lies in the penny fund, which is collected weekly, and this fund has greatly increased since it was given over to the society to collect. We have received from this fund since we have collected it, dating from May 29, 1887, £10 10s. 10½d. in all.

The sisters have a collection among themselves at each monthly meeting, and this amounts altogether to £6 18s.

The attendance, we regret to say, is not so good as it should be, considering our membership, which numbers nearly twenty.

The emigration causes us to lose a few members, and each season we seem to get fewer and fewer. We may say that although few in number an excellent spirit prevails among us, and we are united.

We receive a few individual gifts and an evening collection; these are all the sources of revenue at our disposal; but when the means come into our possession we strive to distribute them justly and fairly. The sisters have but one regret, which is, that the funds collected from all available sources are so limited. Notwithstanding this, they experience great joy in their labors, and have the satisfaction of knowing that their endeavors are appreciated by those in trouble. They are to be found in the house of mourning, performing the last work for the peaceful dead; by the bedside of a suffering fellow-creature, whether male or female (for the distinction of sex is not a consideration with this blessed sisterhood); or by the fireside encouraging, exhorting, and cheering others on. Thus a good and noble work is being accomplished, although help is given in such a quiet, unostentatious manner that one hardly knows such a society as ours exists.

The President has desired each visitor to visit in a spirit of sympathy and love, and gain the confidence of those who are in need of a friend, and not to go with a feeling of prying curiosity, or with a patronizing air; for assistance given in this manner often wounds sensitive people's feelings; and the sisters are taught that their duty is to carry peace and joy—not unpleasant feeling—to the suffering.

The sisters need not be disheartened, although they may often have to meet the cold receptions that the world knows so well how to extend to those who dare to do their duty. God's blessings will attend their efforts in the future as they have done in the past, and may each and all be determined to do their duty in this new year, and prepare themselves to receive the reward promised to the faithful.

M. E. SCOLES, Sec. *pro tem.*

FACTS AND EVENTS.

From reports dated the 4th inst., it appears that no fewer than fourteen persons were taken out dead from the *débris* of the Belgian train which collided with a bridge on Sunday evening, while fifty were injured, many of them very seriously.

MEMPHIS, Jan. 11.—The principal portion of Leland, Miss., was burned to-day. Loss unknown.

The British barque Sibbel, 1,100 tons, from London June 15th, for Rangoon, is posted at Lloyd's as missing. She carried twenty men.

A telegram from Stettin states that the Danish steamer Uffo, bound from Copenhagen, while following an icebreaker, was cut through by ice, and sank.

Spotted fever has broken out at Webster, in Kentucky. Several people have died from the disease, which is spreading. The local physicians fled in terror from the place.

On the 2nd inst. the United States mail which reached Liverpool contained particulars of the wreck of the vessel Allie R. Chester, and the loss of her captain, chief officer, and three others of her crew.

Lloyd's agent at Manilla telegraphs that the Spanish mail steamer Remus struck on a rock off Biliran, backed off, and foundered. The passengers are supposed to have been drowned. The Remus was an iron screw-steamer of 662 tons, owned at Manilla, and engaged in local trade.

PHILADELPHIA, Jan. 14.—All hope for the safety of the Austrian, ship Lord Warden, now out 108 days, *en route* from Monte Video to Philadelphia, have been given up, and there is no longer any doubt but she has gone to the bottom. Her crew consisted of eighteen souls, all from near Trieste, Austria.

The following telegram has been received by the Baptist Missionary Society from one of their missionaries in China:—"Thousands in this district are perishing and dying from hunger. Pray make urgent appeal for funds. We must have help. Telegraph funds immediately." The Lord Mayor of London recently remitted £3,000 to Shanghai by telegraph.

Telegrams from various parts of the United Kingdom, of the 4th inst., indicate that immense damage has been caused by the gale. On Sunday evening the Newcastle steamer Nereia ran into the Greenock sailing ship Killochan, off Dungeness, and both sank almost immediately. The tug Red Rose saved a number of persons from both vessels, but twenty-four were drowned.

A furious gale raged off the port and in the neighborhood of Liverpool from Friday night week until last Tuesday evening, when it moderated considerably. Reports from other parts of the country show that the storm has been of very wide distribution. In Liverpool and district the amount of damage reported is not great, though inland, trees have been broken and uprooted, and numbers of slates blown off roofs. On Tuesday night Captain Dalton, of the coasting schooner Triad, was drowned in the Mersey by the capsizing of the small boat in which he was proceeding to his vessel. During Friday night the Glasgow barque Roseneath was wrecked at Portpatrick, several of the crew being drowned. In some of the more exposed parts of the country quantities of snow have fallen.

A severe gale from the north-west sprang up on the night of the 2nd inst., on the North Devon coast. About ten o'clock flash lights were seen in the Channel, but the coastguard thought they were signals for a pilot. Information was received later, however, that a steamer was on Pensharne Rock. Owing to the state of the tide and the number of vessels in the harbour, the lifeboat could not put out to sea. The coastguard immediately set out with the rocket apparatus, but before their arrival the vessel had struck upon the rocks and heeled over. It is believed that all the crew have been drowned, as none are known to have reached the shore. The vessel proved to be the steamship Lymington, of London. The cries of the drowning men were distinctly heard from the shore calling for help, but the people were unable so render any aid. The Lymington was comparatively only a small vessel. It is improbable that she would have a crew of more than ten men on her. She is an iron screw-steamer of 204 tons gross, and was built in London in 1882. She was classed A 1 at Lloyd's.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 11, 1889.

GOOD OUT OF EVIL.

THE candid student of the history of the people called "Mormons" must freely admit that it is a remarkable one. Those who have given the subject more than a superficial study have, doubtless, had their attention arrested by the fact that there are but few pages, comparatively, of that history which do not derive their pre-eminent distinction from the repeated attempts which have been made to overthrow the "Mormon" Church.

It is evident that the Church of Jesus Christ of Latter-day Saints would have made but a comparatively tame and uneventful history had its enemies let it severely alone. If we could strike out of "Mormon" history the pages which relate the persecutions endured by the Saints in Kirtland, Ohio, and other places in early days—if Governor Boggs had not issued his infamous order of extermination against them—if there had been no massacre of the Saints at Haun's Mill and other places—no evacuation of Far West—no abandonment of hundreds of homes in the face of an awful winter, at the dictation of a merciless mob—if there had been no assassination of the Prophet Joseph Smith, and other servants of God—if the events had not transpired which shall make Nauvoo famous while time shall last—if there had been no march of an exiled people for a thousand miles through a trackless and inhospitable land—no marvelous settlement of a desert which was made to blossom as the rose—if there had been no Buchanan fiasco—if there had been no murder of "Mormon" missionaries—no anti-"Mormon" laws enacted which trench on private conscience—if men and women were not cast into prison for obedience to principles they know to be Divine—if there were no grand spoliation scheme afoot for robbing the Church—if, we say, "Mormon" history were devoid of all these, and many other items unmentioned by us with which it is now replete, it certainly would read very indifferently compared with the absorbing interest which centers in it now.

But the fact is evident that our enemies have contributed very largely to make "Mormon" history what it is; for none of the events to which reference has just been made could have transpired had it not been for the hate of foes. They set their hearts on the destruction of the "Mormon" system of religion, but the chief success which has thus far crowned their efforts consists in

making it strong and famous. In this respect they have done admirably. In their mad efforts to relegate the system and its history to the shades of oblivion, they have blazoned it far and wide, until every nook of old earth has rung with the "Mormon" name.

But enemies have done far more than make the history of "Mormonism" interesting and famous. These are but some of the least of many good results which have accrued to the cause of the Saints from hostile operations which have been waged against it. Were it not for these overt acts of hostility, the world to-day would understand nothing comparatively of the wonderful inherent power and vitality of "Mormonism." As seamen can know but little really of the seafaring properties of a ship until it has been tested by storms and billows; so, too, the world is slowly learning from the manner in which the Church outrides every storm and tempest which is launched against her, that she is built with perfect adaptability to troubled seas. Had it not been for enemies, how could onlookers know that the "Mormon" Church could survive the first rude blast of fury that it should encounter? If foes did not strike at its life, how could it be demonstrated to the world that that life is supernatural—that it can not be taken away? If enemies were not unceasingly dealing out to the Church designed death blows, how could they know that its life is unassailable? If the power of the most mighty government on earth was not brought to bear on the Church to crush it, how could the world know that the Church is in possession of a power superior to the grandest displays of worldly might?

The operations of those who hate us are manifesting these things plainly to the world. Their work, then, is a necessary one; it is one, too, which the Saints themselves can not perform. If every adult that has ever belonged to the "Mormon" Church had gone out into the world testifying that God's power is with the Latter-day Saints, they would be met with the retort, "Show us a sign and we will believe." To what signs, then, could the world be pointed, if the wicked had not forced the Church to manifest them? The present grapple of the United States Government with "Mormonism" in greater power than ever before, will simply result in perfecting another "sign," which the wicked demand. It is sure to stand out as visible as the light of day. We will be indebted to our enemies for the opportunity given the Church to display it. But in this instance the wicked who see "signs" shall not see them unto salvation. They will require other and greater ones, and they shall get them. They will strike deadlier blows at the life of the Church, and it shall live; they will exert greater power to crush the "Mormon" system, and it shall survive.

The world demands "signs," and the Almighty has heard the prolonged clamor. That He purposes to accede largely to the wishes of His creatures is evident from what He has done in the past fifty years. As we have already observed, the operations of the wicked are necessary to give opportunity for the display of these "signs." It is necessary that they should work mightily, that God may show His superior power through the Church. The wicked have generally no correct knowledge of what they are doing, nor will they understand it, though it be declared unto them. The Saints, however, do know these things; they can see plainly why the trials are brought upon the

Church, its triumph over them being, among other things, a mighty "sign" to the world that the testimony of the "Mormon" Elders is true. God is thus confirming that testimony, and for this reason the trials through which the Saints are called to pass should be met with cheerfulness, courage, and hope. Some of the mightiest preaching that the world is getting to-day is through "Mormon" history.

But few, comparatively, of the Saints are called to go to the nations to proclaim the principles of truth, and to bear testimony that God Himself has founded or established what the world calls "Mormonism," and that He is in it directing and controlling its every movement; but we are all called to take part in making up the marvelous pages of the gloriously illumined history of God's people. The great events now transpiring in Utah, and which are directed against the life of the "Mormon" system, shall result in a demonstration that the testimony of the Elders is true. The efforts of our enemies shall prove abortive. They shall find that a few more blunders have been made—that they have again mistaken the means for accomplishing their designs. There is no real danger that the spoliation scheme of the United States Government against the "Mormon" Church will result in disaster to the Saints. We have the pledge of Almighty God that no weapon formed against Zion shall prosper, *i. e.*, that it shall accomplish the end for which it was designed. Such has been the history of the efforts of the wicked in the past.

Unrighteous men martyred the Prophet Joseph, and vainly imagined that they could thus destroy God's work. How did their efforts terminate? In disaster to the Church? No. The Prophet's work was finished, for his enemies had power over him so far only as it was permitted by the Almighty. It was fitting that he should seal his testimony with his blood. The completion of his labors on earth gave the Lord the opportunity to bring forward President Brigham Young, the mightiest organizer the world has ever known. He was needed, and came at the opportune moment. His predecessor had taught the principles of power, concentration and unity. He had laid down a theory of ecclesiastical government, but had not seen it fully demonstrated in practice. To Brigham Young was committed the task of thoroughly reducing that theory to a practical experiment; and how well he performed his labors let the most perfect organization in existence attest. No damage resulted to the "Mormon" cause from having the elements of "Mormonism" systematized; for it resulted in preparing a place for every man, and assigned to every man his place. We do not say the Prophet Joseph could not have performed this work; we simply know that it succeeded his death, and that fact is sufficient for our argument. It shows how utterly the wicked failed to accomplish their purposes; for when they struck the deadly blow, the Church reared around herself the pillars of her strength.

Again, when the Church was driven into the wilderness of America, in hopes that it might fall by the hand of the savage Indian, or perish by hunger in the inhospitable and barren desert, the threatened catastrophe was turned into a blessing. Scarcely had the desert felt the marching tread of God's people ere it began to rejoice and to blossom as the rose. There the rest which the Church needed was obtained. There the organization which

could not be consummated in the midst of foes was perfected. There, for a brief period, flourished the principles which banished drinking dens, gambling hells, houses of ill repute, infanticide, fœticide, and a thousand other sins, crimes and shames of mortal life; while the pure fruits of "Mormonism," such as temperance, integrity, chastity, and a sanctified maternity, were allowed to grow and mature in peace, that the "Mormons" themselves might favorably contrast the results of their religious system with those of others prevailing in the land from which they had been exiled. Had the Saints not been driven into the deserts of America, they would have no incontestible argument to-day that the damning sins of the age are peculiar to Gentile civilization, not to "Mormon" religion. There was need of a separation that "Mormonism" might demonstrate to the world what it is when it stands alone, and the record is one of which every Saint is proud. We are indebted to our enemies for the opportunity to show "Mormon" fruits unmixed, and as a result of their persecution the opponents of "Mormonism" have given us an unanswerable argument against themselves; and thus it is with every move they make.

We might proceed further to illustrate the truth of the Lord's own statement that the wicked can do nothing against the truth, but for it; but what we have written must suffice, and we close with an extract from the *Sacramento Record Union*, which is apropos. We do not endorse the *Union's* statements *in toto*, but because they serve to illustrate a general principle connected with the work of God, they are herewith submitted. The *Union* says:

The Mormon Church was really established by the people of the United States, and they did it by the most effective method of all, namely, persecution. * * But in this case, as in all others, the blood of the martyrs was the seed of the Church. * * The murder of Joseph Smith, and the bombardment of Nauvoo, clinched the Mormon faith and solidified it. The subsequent exodus tended still more to confirm and strengthen the convictions of the Mormons, and doubtless in the earlier years of their desert experience, when they were toiling against great natural discouragements, debarred the society of all but their own sect, and sustained by the fervid, if deceptive eloquence of their leaders, the crystalization of the Church around the creed proceeded rapidly.

Though thinking men everywhere recognize the general fact which the *Union* alleges respecting the tendency of persecution to build up the Church, the Church must still be persecuted. The world must be convinced that the "Mormon" system is Divine. This can not be done unless there is a clash of opposing powers, and so the conflict must go on. The Church will lose nothing by it. We are marching on to the fulfillment of President Young's statement, that if the world lets us alone we will build up the Church of Christ in the earth; if the world persecutes us we will do it faster. B.

ACKNOWLEDGMENT.—We have the pleasure to acknowledge the receipt of a very handsomely bound copy of the "Life of Heber Chase Kimball," by Elder Orson F. Whitney. President H. C. Kimball was an apostle of the Lord Jesus Christ, and the father and founder of the British Mission. The book referred to is one of the most interesting and readable volumes it has been our good fortune to peruse. The copy now in our possession is presented to this Office by the members of the Kimball family, to whom we return our most grateful thanks for their generous gift.

To the Relief Societies.—We are pleased to receive the report of the North London Relief Society published in this issue of the Star. Reports from other societies will be welcome. We advise all our sisters who can conveniently attend the society meetings, to have their names enrolled amongst the faithful workers in this good cause. It would be well for every society to take, at least, one number of the *Woman's Exponent*, published in Salt Lake City. This periodical is most ably edited by our gifted sister Emmeline B. Wells, an excellent lady of much experience and of strict integrity. The terms for one copy for six months are four shillings and a penny. The *Exponent* can be obtained through this Office, payment in advance. By taking this valuable publication the sisters will learn the spirit and progress of the societies in Zion. They will become acquainted with some of the leading women through their writings, and understand something more of the spirit and genius of the work of the Relief Societies. It is impossible to calculate the amount of good that has been accomplished by the valued labors of our excellent sisters. The women of Utah have evinced an integrity to God and the principles of righteousness that is most commendable. God in His bountiful providences has given all His children an opportunity to labor for His cause. All are equally honorable in their spheres, if they are honestly laboring for the glory of God and the establishment of His righteousness, and all will be rewarded according to their works. To our faithful sisters we say, you have our blessing and approval in striving to do all the good you can, and we say also to all the societies, that we take great interest in your success, and shall be pleased to put on record an account of your faithful labors. Be alive to your duties. Attend your meetings, and make them as interesting and profitable as possible, and God will bless you in all your labors.

ABSTRACT OF CORRESPONDENCE.

Under date of February 5th, President James Thompson writes from Norwich, saying:—

"The Saints feel well, so far as I can learn from my visits among them. A few strangers attend our meetings, and some are investigating, and they take quite an interest in hearing the doctrines of the Gospel explained; but many treat these principles as of but little importance, and when we tell them that God has again spoken from the heavens, they seem to think the statement is blasphemous, and say it is a delusion. Recently, when speaking to an individual about the Gospel that Christ taught when He was upon the earth, I showed him the difference betwen the religious systems of this age and the teachings of Christ. At this he seemed confused, and said, 'I will ask my minister about those principles you speak of, for I do not understand them.'

"How true the statement of St. Paul, that God would send the people a strong delusion, etc! Yet this is but one instance out of many in which man is shown to put his trust in feeble flesh. I feel well in my labors, and would not take the world for my missionary experience."

CORRESPONDENCE.

Merthyr Tydfil, South Wales,
January 12, 1889.

President George Teasdale.

Dear Brother,—Please find enclosed a list of tithe-payers and temple donors in the Welsh Mission for the year 1888. We held our monthly council on the 5th inst. Twelve Elders were present, and two others who were in a distant district reported their labors by letter, and one Elder was absent visiting his relatives. All present manifested the spirit of their calling, and gave in favorable reports. The spirit of inquiry was stated to be manifest in some districts to a greater extent than in others.

There are twelve counties or shires in Wales, and the people of Glamorganshire have been warned and rewarned during late years; and a similar work has been done in portions of Carmarthen, Cardigan, and Monmouth Shires; while the remainder of the Principality has been neglected. Glamorganshire is a large county, and is reputed to have a population of over 500,000; yet some of its towns and villages have been warned and rewarned. The Elders have reported not a few families that would not even invite them to enter the house after learning who they were and what their business was; and many have refused to accept of a Gospel tract, remarking that they have heard sufficient about the "Mormons," and have enough religion of their own, etc.

I do not think the Elders are in duty bound to retrace their steps so many times, when the people manifest no disposition to investigate the principles of the Gospel nor to consider the testimony of the Elders. Under this impression I suggested that the Elders open new fields of labor in some of the counties where the words of warning have not been uttered, and the voice of the true servants of Christ, and the glad tidings of great joy have not been heard for a number of years. They at once manifested a spirit of willingness, and six have been appointed to labor in Carmarthen, Cardigan, and Pembroke Shires—two in each shire—and as soon as the weather will permit, we hope to hold open-air meetings in these and other new fields, and in humility and kindness warn the people there and in the other shires. A few still remain in Glamorganshire to reason with those who wish to investigate, and to watch the gate of the fold that we may not lose the few sheep we now have.

I am pleased to inform you the letter and affidavits published in the *Merthyr Express*, disclosing the untruthfulness of Mr. Jarman's statements have done us a great amount of good in Merthyr and its immediate suburbs, where the paper is circulated. Our meeting room was well filled last Sunday evening with friends, who listened very attentively to the Elders. One party came forth, when persecution and misrepresention were at their height, and said she was seeking truth, and had attended meetings of several of the religious sects of the world without the least satisfaction; but, on the contrary, had become disgusted with their mode of worship, dogmas, and principles. She said she wanted something more consistent, real, and tangible. By invitation she attended four of our meetings, and, becoming entirely satisfied, solicited baptism, and she now seems full of the love of the Gospel. As one result of her course her parents have investigated our principles, and we expect to baptize one or both of them before long.

A good spirit prevails in our meetings. The spirit of prophesy and the gift of unknown tongues are enjoyed very frequently of late, and through these agencies the Saints are admonished to be true to their covenants with the Lord, and to draw near unto Him by prayer, and He will draw near unto them; as His judgments are about to come upon the people, and a day of severe trial is at the door of the Saints; but if they will be faithful, God will deliver them, for He will redeem His faithful Saints, etc. The Traveling Elders are informed of great trials for them being close at hand, and they are warned against temptation.

We have given this mission a pretty good pruning during the last six

weeks, and in that time we have adjusted a number of difficulties. I think we can report this mission as being in a fair and healthful state (with reference to its moral and religious status) to enter upon the new year.

The Elders, with two or three exceptions, are enjoying tolerably good health; my own was never better. There are fifteen Elders in this mission, but a much larger number (English or Welsh) can be used to great advantage. The few that are here are insignificant compared with the number that are needed. Several hundred could find a field for missionary work in Wales in places where the voice of warning has not been heard for a number of years, and there may be many honest in the rising generation who would receive the truth. The Elders that are here now can do justice to a small portion only of the Principality.

We hold two general Conferences during each year. The dates appointed are the first Sunday in March and September. I can truly say I feel interested in the proclamation of the Gospel, and in warning my fellowmen. I will not add more, as I have stated my feelings to you heretofore.

Trusting you are well, and ever praying for the progress of the kingdom of God, I remain your co-laborer,

S. R. Brough.

ABOUT FAVORITISM.

One of the most unfortunate things that can happen in the life of a child is to be exposed to the injustice which arises from favoritism, and yet it is probably one of the most common. The nurses, the teachers in school, even parents themselves, are likely to be led away constantly by the natural fondness which some children are so much more likely to excite than others, or by the less defendable motives of prejudice or of interest. Perfect fairness in the treatment of a collection of children is, perhaps, not to be expected, impartiality being a more Godlike attribute than is often attained by mere humanity; but in its plainer manifestations favoritism is an evil which should be most vigorously observed.

The hopelessness of children under a sense of injustice is one of the most crushing forces that can work to maim and distort a child's mind. He is not able to see beyond the obvious and instant features of the situation, and the feeling that some favoritism, some arbitrary expression of prejudice is working against him, convinces despairingly that effort is useless and that he is being cruelly wronged. The childish nature becomes warped and embittered, and there is perhaps no other single factor which can come into a young life with so disastrous an effect as this. The teacher who allows himself to gratify likes and dislikes is doing an injury to his pupils which can only be called incalculable. It must be recognized, moreover, that children are likely to misunderstand, so that an appearance of favoritism is to be avoided. This is one of the considerations which make the training of children a matter of so much delicacy and intricacy. It is necessary not only to treat children with scrupulous honesty, but to make them feel that they are so.

It may be said, also, that children who are always suspecting partiality and favoritism are not to be encouraged in taking this view of things. Whether they are right or wrong, they should be trained as far as possible not to see and, above all things, not to look for injustice on the part of their instructors. The child who, by injudicious parents, has been encouraged to believe that his instructors are partial is a terror to those who have to deal with him, and in the end is not unlikely to become a burden to himself. He goes through life sour and suspicious, and it is doubtful if the results of allowing him to feel that he is improperly treated are not, on the whole, worse than those of subjecting him to the injustice in the first place. The whole matter is of great importance, but it is one in which a little common sense goes far toward solving all difficulties.—*Boston Courier.*

UTAH NEWS.

(Summarized from Territorial Papers.)

The Beaver Stake Academy has just closed its second term.

Diphtheria has been raging with considerable violence in Provo.

Snow to a depth of several inches is reported from Beaver City on the 18th ult.

The B. Y. A., Provo, has a larger attendance than ever before at this time of the year.

There was good sleighing in Salt Lake City on the 16th ult., and many took advantage of it.

Ogden will build an $80,000 opera house, stock to that amount having already been subscribed.

Cedar City is having a lively time with snow; three feet is reported to have fallen there, and twenty inches in Parowan.

A dispatch from Washington says the President has nominated Thomas C. Anderson, of Iowa, Associate Justice of the Supreme Court of Utah.

Ten inches of snow fell at Minersville on the 10th ult. It is said to have been the heaviest snowstorm in that town for the last twenty years.

Snow is deeper in Tooele County than it has been for a number of years. Outside of Salt Lake Valley there has also been a good fall of the "beautiful."

Provo is still sending potatoes in carload lots to Texas. Since Dec. 1st two merchants have shipped seventeen carloads to feed Texans, and others are to follow until the surplus is used up.

The Montana Legislature has memorialized Congress against the admission of Utah to the Union. It is next in order for the island of St. Helena to protest against England's granting Home Rule to Ireland.

A well driver on the D. G. Amos property, west of North Salt Lake, struck a flow of gas recently, and it burned all day, the flame being eight feet high and quite large. The quantity is equal to lighting a small city with gas.

The Kingston Woolen Mills Company will begin operations as early as May next. The present condition of the machinery, etc., will require a month or six week's labor to be put upon it before being in proper order for running. The company is composed of men who are sure to make a big success.

It is our humble opinion that Idaho will not be admitted as a State for some time to come. With a showing of about 50,000 inhabitants it is not likely that Congress will be very anxious to admit her, after the experience that the nation has had with Nevada. It seems just a little presumptious on the part of our legislative salons to memorialize Congress against the admission of Utah with her 200,000 inhabitants, and then ask admission for Idaho with only one-fourth of that number.

The articles of incorporation of the Salt Lake, Nevada, and California Railway Company were filed in the office of the Secretary of the Territory recently. The object of this incorporation are to construct, operate, and maintain a railroad to begin at a point in Salt Lake City east of the track of the Denver and Rio Grande Western Railroad, by the most feasible route in a south-westerly direction, passing Black Rock, Garfield Beach, and Lake Point, to a point near Grantsville, thence north of west to a point near Salt Springs, thence south-westerly to a point near Deep Creek, Tooele County, Utah, a total distance of about 150 miles. The amount of capital stock is $5,700,000, divided into 57,000 shares of the par value of $100 per share, and has all been subscribed.